The Saints Triumph OVER THE Last Enemy.

IN A

SERMON

Preached at the

Funeral of that Zealous and Painful Minister of CHRIST,

Mr. JAMES JANEWAY.

Hhh. 609

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Unto which is added,

His CHARACTER.

His sore Conflict before he dyed:

And afterwards,

His Triumphant manner of departing from Earth, to the Heavenly Inheritance.

By *Nathanael Vincent*, Minister of the Gospel.

LONDON, Printed for *Tho. Parkhurst*, at the Bible and three Crowns in *Cheapside*, near *Mercers Chappel*, and at the Bible on *London*-Bridg, under the Gate. 1674.

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To the much respected Mrs. Hannah Janeway, *the sorrowful Relict of Mr.* James Janeway.

Dear Sister,

THough it be a great affliction to lose so excellent an Husband as you enjoyed, and at whose Funeral this ensuing Sermon was preached; yet that he was so excellent may also be an argument of Consolation. The thoughts of his being at rest in Heaven, and rewarded with that *Crown* which the Great Shepherd has promised to those Pastors who are faithful, may help to quiet and satisfie your spirit; especially considering, as Death was unconceivably gainful to him, so the Husband that lives for ever, can easily make up the loss of that *mortal one* who is taken from you.

Think of the *Joys* his Soul is fill'd with in Glory, when you find your *sorrow swelling*, and your grief transgressing due bounds. And withal remember, that *He who has betrothed you unto himself for ever*, is always near you, and has engaged himself, never to fail you, nor forsake you. How unchangeable is his love! How great is his faithfulness! How tender are his bowels! How certainly does he sympathize with you in your sorrows! And how ready is he, to give that grace which is sutable and sufficient!

You performed your duty abundantly to your dear Husband while he lived; and I must needs say, that by your love to him, and care of him, you have made the Church of Christ and Souls your Debtors. Pray do not fail *in doing*

your duty now; which is, *patiently to submit unto the will of God.* The Gospel will be credited, and you will be no loser by such a submission.

The Lord increase grace in you exceedingly; and so shed abroad his love in your heart by his Spirit, as that the days of your Widowhood, may be the most comfortable you have ever lived. So prays,

Your truly loving Brother

Nathanael Vincent.

To

To the Congregation over whom my Brother *Janeway* was Overſeer.

My dearly Beloved,

IT is a very heavy ſtroke that has made you a Flock without a Shepherd. Oh what a Friend did you loſe when your Paſtor was ſnatched from you. You were as dear to him as his own Soul. How did he pray, and weep, and preach, and labour, and all to this end, that you might be ſincere converts, and work out your own ſalvation. Very few could match my Brother Janeway *in zeal, in compaſſion, in holy activity, in affection, in ſincerity.* He ſought not yours, but you; and deſired ten thouſand times more to gain Souls than ought beſides. *He endeavoured to debaſe the world in your eſteem, and 'twas low in his own. He ſtrived to raiſe your affections heavenward, and there was his heart and treaſure. Chriſt he loved, in Chriſt he believed; Chriſt he preached, Chriſt he commended. And how did he rejoice, when any that before rejected the Lord Jeſus, were perſwaded to give their conſents to him!*

How may his unregenerate *Hearers be ſtartled at the removal of ſuch a Miniſter! They deafned their ears, and hardned their hearts, notwithſtanding all his intreaties and importunity; they have reſiſted the Spirit ſpeaking in him; and may fear the Spirit is about to give over ſtriving. O you ſecure*

ſecure Souls! that live without God, without Chriſt, that are ſtrangers to duty, and haters of holineſs. A Prophet has been among you, and you ſhall know it. *You that are back-ſliders from God; and your ſeeming forwardneſs in Religion is vaniſhed away; O bethink your ſelves! Let the death of Him that has ſpoken ſo much in the Name of the Lord,* be a louder warning than ever any he gave you in the Pulpit. *Call to mind the words he has preached, and beg that being back'd by this ſad providence, they may be made effectual to your awakening, and turning of you unto God.*

You that are ſincere, *Weep over him, that ſo ſincerely loved both Chriſt and you. Lament your loſs of him, but eſpecially your own unprofitableneſs under ſuch a Miniſtry; and let it be your earneſt deſire to be made more fruitful.*

I muſt here inform you of three *words of advice which were given by your Paſtor before he died;* and the words of dying perſons ſhould be remember'd.

Firſt, That you would walk according to the Goſpel, ordering your converſation ſo as that the Doctrine of God our Saviour may be adorned. *The eyes of God, and Angels, and Men are upon you, you had need to walk with circumſpection; paſs the time of your ſojourning here in fear; deny ungodlineſs and worldly luſts; live ſoberly, righteouſly, and godly in this preſent world, as thoſe that indeed look for a bleſſed hope, and the glorious appearance of the Lord Jeſus.*

Secondly, That you would continue united together. *Scatter not preſently, now your ſhepherd is gone, but wait ſtill at thoſe gates of wiſdom where you were wont to attend.*

Thirdly, That you would be very well adviſed in chuſing a Succeſſor. *Let the perſon be one that is an holy, able, and lively Miniſter; and who is not ſubtle to draw people to a particular party, but ſerious in endeavouring to draw them to Chriſt, and to perſwade them unto holineſs.*

Dear

Dear Brethren, I am very much concerned for you; and as my grief is great, because he who had the rule over you must now watch for your Souls no longer; so my hearty desire is, that God would once again trust you with an able Minister of the new Testament, and that he may come to you in the fulness of the blessing of the Gospel of peace.

Your affectionate Friend
and Servant for Jesus sake.

Nathaniel Vincent.

Books lately Printed for *Tho. Parkhurſt*, at the Bible and three Crowns in *Cheapſide* near *Mercers Chappel.*

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A SERMON Preached at the Funeral of Mr. *James Janeway*, *March* 20, 167¾.

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1 COR. 15. 55, former part.

O death, where is thy ſting?

I Am verily perſwaded, that in this great Aſſembly there are not many but what are real Mourners. Although the pompous Ceremonies of a Funeral are wanting; yet I am confident few have been attended with more ſad hearts to their graves, than he that is now to be carried thither. The loſs of a Saint is a great loſs, not only becauſe ſuch are ſo uſeful and profitable while they live, but their removal alſo is no good *Omen*; their departing is like *Lot*'s out of *Sodom*, before its overthrow. Their houſing in Heaven is like *Noah*'s getting into the Ark before the Old World was

drowned. The Prophet tells us, *That the righteous are taken away from the evil to come*, Isa. 57. 1.

But the loss of a Minister that has been zealous and industrious, and whose great design was to turn many unto righteousness, is yet more to be laid to heart. Is not Gods controversie great, when the Ambassadors of peace are called home? May we not justly be afraid of losing the Treasure, when the Vessels that contain it are broken so fast in pieces? When faithful Labourers are still growing fewer, may we not suspect there are not many more among us to be gathered? Surely then great lamentations, aking hearts, sad countenances, and sadder spirits, very well become this days Solemnity.

What *David* of old said over his dead and dear *Jonathan*, 2 *Sam.* 1. 26, I cannot abstain from using, *I am distressed for thee my brother* Janeway, *I am distressed for thee! very pleasant hast thou been unto me*, and so thou wast to all that knew thee. *Thy love to Souls was wonderful*, and therefore every Soul should be

be concerned at thy leaving the world,& that thy work is come to an end. He is gone,alas! he is gone! he is gone! We ſhall never ſee his face, nor hear his voice more. But as his life was exceeding, ſo alſo was his death edifying. He had a ſore conflict indeed,but afterwards a glorious conqueſt; and was a Triumphant Saint before his expiration. *O death, where is thy ſting? O grave, where is thy victory?*

In this Chapter the Apoſtle *Paul* looked by the eye of Faith to the end of the world; nay he looked beyond it; his Faith was *the ſubſtance of things hoped for*, and render'd *things unſeen evident.* He ſaw already the Lord Jeſus upon his great white Throne,ſitting to judg the world in righteouſneſs: He ſaw *the bodies that were ſown in corruption, raiſed in incorruption; that were ſown in diſhonour, raiſed in glory; that were ſown in weakneſs, raiſed in power*: He ſaw Believers reſcued out of the priſon of the grave, and placed at the right hand of Chriſt, *with Crowns on their heads,& palms in their hands,mor-*

tality being totally ſwallowed up of life; And this makes him thus triumph, and ſay, *O death, where is thy ſting?*

I ſhall not trouble you with the various readings of this Text which I have met with, nor ſpend time in ſhewing the agreement between theſe words and thoſe of the Prophet *Hoſea, c.* 13. 14, *O death, I will be thy plague*; from whom many are of opinion they are borrowed; though *Calvin* thinks that the Apoſtle does not profeſſedly cite the Prophet, but only does accommodate a Sentence that is very pious, and was very well known, to his preſent purpoſe. I ſhall adhere to that reading which you have; and being thus read, the words are not only ſound, but very full of conſolation.

λόν. μ B. in 1 Ep. ad Cor. *Chryſoſtome* here admires ψυχὴν γενναίαν, the bravery of the Apoſtles ſpirit, who looked upon future things as paſt and done, καὶ τὴν ἐπινίκιον ἀλαλάζει φωνὴν, and ſings a ſong of Victory over that laſt Enemy, the thoughts of which terrifie

and

and aſtoniſh the moſt among the children of men.

In the words you may obſerve,

1. The *Perſon triumphing*, the *Apoſtle Paul*, whoſe Faith was ſtrong concerning the Reſurrection; and his aſſurance well-grounded of his intereſt in Chriſt, who is the reſurrection and the life. And the Apoſtle triumphs that other Believers might grow fearleſs, being emboldened by his greatneſs of ſpirit.

2. *What is triumphed over*, and that is *death*. Death, which is the *King of terrors*, which tames the proudeſt, which pulls down the moſt mighty, which is an Univerſal Monarch, and none are able to withſtand, but all are forced to pay homage to it, by ſtooping and lying before it in the duſt. This notwithſtanding is triumphed over.

3. The *reaſon of this triumph*, the *ſting of death is taken out*, and conſequently, *that which renders death ſo dreadful is removed.*

The Text doth afford us two Doctrines.

1. *Death*

1. *Death comes to a Believer without a ſting.*
2. *The Believer may triumph over Death.*

Doct. 1. I begin with the firſt of theſe Doctrines, *Death comes to a Believer without a ſting. It is appointed unto men once to dye, Heb.* 9.27. And this Statute, as it changes not, ſo it reaches all; Holy men return to the duſt as well as others. But though they are not exempted from the *ſtroke*, yet they are from the *ſting* of death.

In the proſecuting of this Doctrine, I ſhall Firſt, Speak concerning Death. Secondly, Concerning the Sting of Death. Thirdly, Shew how Believers come to be delivered from this Sting. Laſtly, Make Application.

In the firſt place I am to ſpeak concerning *Death*: And,

1. I find *Affliction* in Scripture ſometimes called by that name. *Exod.* 10.27, when *Egypt* was afflicted with the *Locuſts*, *Pharaoh* cries out, *Intreat the Lord your God, that he may take away from me this death only.* Afflictions have ſtings too, which Chriſt only can take out. As Sin

turns

turns our bleſſings into curſings, ſo it makes every bitter cup poiſon. But Believers are pardoned and ſanctified; and therefore though they are exerciſed with the Croſs, yet the Curſe of the Croſs is taken away.

2. *Hell* is likewiſe called *Death.* Rev. 21. 18, *The lake which burns with fire and brimſtone is the ſecond death.* This death is the ſeparation of the Soul from God the chiefeſt good, and the enduring of thoſe torments which the Lords power and wrath juſtly inflicts upon all that live and dye in their iniquities. *Auguſtine* has a notable paſſage, *That death which men fear is the deſtruction of the body; but the ſeparation of the ſoul from God,* Mors eſt vera, quam non timent, *is the true death, which they are not afraid of.* This ſecond death, which is as it were, all gall, all ſting, Believers ſhall never feel. *Enarrat. in Pſ. 48.*

3. *Death* is taken for the *diſſolving of that union which is between our bodies and our ſpirits,* when *the duſt returns to the earth as it was, and the ſpirit unto God who gave it, Eccl.* 12. 7.

Of

Of this death the Apostle is to be understood in the Text.

Now in the death of Believers three things are remarkable,

1. *Their Souls immediately are with Christ.* The Apostle for encouragement-sake seems to put this into death's definition, *Phil.* 1. 23, *For I am in a strait betwixt two, having a desire to be dissolved, or to depart and to be with Christ, which is far better.* The Saints as soon as absent from the body, are present with the Lord, 2 *Cor.* 5. 8, 9, *We are confident,* says the Apostle, *and willing rather to be absent from the body, and to be present with the Lord; wherefore we labour that whether present or absent, we may be accepted of him.*

That opinion of the Souls sleeping and dying with the Body, and resting senseless till the resurrection, is absurd and impious. Christ says, *Fear not them which can kill the body, but are not able to kill the soul, Mat.* 10. 28. If the Soul did dye with the Body, man would have power over both, and might cast the Soul as well

well as the Body into a dead sleep. But our Lord affirms, *man is not able to kill the Soul*, which is an undeniable argument to prove its *immortality*, and surviving after its separation; it goes immediately to Christ, if it hath been sanctified. *Stephen* commended his spirit into Christs hands, *Act.* 7. 59.

2. *Believers bodies, after death has divided their Souls from them, are still united unto Christ.* Our very Bodies are called the *Temples of the Holy Ghost*, and the *Members of Christ*, 1 *Cor.* 6. 15, 19. And the mystical Union between Christ and his Members is lasting, nay everlasting. The dead Saints *do sleep in Jesus*, they are *in Jesus* while asleep, 1 *Thes.* 4. 14. 'Tis comfortable seriously to meditate upon that relation, and consequently that respect and care that Christ has to, and of the carcasses of his deceased Servants; even these are still his Members, and by vertue of that Union shall rise again at the last day.

3. *The death of Believers is compared to a sleep, for after a while they shall be awaked.* I

grant, the ungodly ſhall wake too, but in order to puniſhment; 'twere better for them to ſleep eternally. Believers Bodies and Souls that are parted by death, ſhall one day be reunited: 'Twill ſurely be a joyful meeting of thoſe two dear Companions, that have been ſo long ſeparated; eſpecially they being both changed ſo much from what they were, when before together; for the Soul will in *the moſt perfect manner partake of the Divine Nature*; and the Body, that is now a vile one, *will be like to Chriſts glorious body, Phil. 3. ult.* Not another Body, but the ſame for ſubſtance ſhall riſe again; elſe 'twould not be a Reſurrection, but a new Creation: τὸ θνητὸν τοῦτο, *This mortal ſhall put on immortality, and this corruptible ſhall put on incorruption*, 1 *Cor.* 15.53.

In the ſecond place, I am to ſpeak of the *ſting of death*. Now if you ask what that is, the Apoſtle explains his own meaning in the verſe following the Text, *The ſting of death is ſin*. As ſin has cauſed death it ſelf, ſo all the terror and bitterneſs

bitterness of it is the effect of sin. Sin is certainly committed upon a very great mistake; only those keep their sins, who know not what they are. The Apostle cautions against *being hardened through the deceitfulness of sin, Heb.* 3. 13. None are obstinate in sin, but those that are deceived by it. Sin is fancied to be full of pleasure, and 'tis represented as if 'twere all honey; but 'tis a sting, the very *sting of death.*

It may be compared to a *sting* in these three respects:

1. *Sin like a sting pierces*; It pierced Christ, it pierces us. That which no weapon can reach sin can wound, and that's the Soul. *Diogenes Laertius* tells us, that when *Anaxarchus* was driven to *Cyprus*, and taken by *Nicocreon* the Tyrant there, and horribly beaten as in a Mortar with a Pestle, he cried out, πτύσσετον Ἀναξάρχου θύλακον, *Beat on, beat on the windbag of Anaxarchus, for Anaxarchus himself thou canst not hurt.* But though weapons cannot touch the Soul, sin strikes deepest there. Against this the Apostle says, *our fleshly lusts do war,*

In vitâ *Anaxarchi.*

and therefore *beseecbes us to abstain from them*, 1 *Pet.* 2. 11.

2. *Sin like a sting pains.* *Cain* was thus pained when he cried out, *My punishment is greater than I can bear.* *Pashur* was thus pained, when he deserved the name of *Magor Missabib*, Terror round about. *Judas* also was thus pained, when in the height of despair and horror, he put a period to his burthensom life with his own hands. Oh the horror and raging torment that sin causes in the conscience! *A wounded spirit who can bear?* says *Solomon*, *Prov.* 18. 14; intimating, there is no pain like the smart of those wounds.

3. *Sin like a sting poisons.* 'Tis compared to venom, and that of creatures most venomous, *Deut.* 32. 33, *Their wine is the poison of Dragons, and the cruel venom of Asps.* This was all the fruit, which those which the Lord had once planted a noble Vine yielded. How harmless soever sin is thought, 'tis rank poison. *Job* 20. 12, 14, *Though wickedness be sweet in his mouth, though hide de it under his tongue, though*

be

he spare it, and forsake it not; yet at length it proves the gall of Asps within him.

You see in what respect sin is called a *sting*.

But here it may be demanded, *Is all sin the sting of death?* Miserable then must the end of all needs be, *for all have sinned, and come short of the glory of God*, Rom. 3. 23. *In many things all still offend*, Jam. 3. 2. *There is not a just man upon earth, that does good and sins not*, Eccl. 7. 20.

I answer in these particulars,

1. *All by sin have deserved death, accompanied with its greatest horror.* We read *Rev.* 6. 8, *of a pale horse, and the name of him that sat on him was death*; 'Tis represented as on horseback, to shew the speed and haste it makes; but behold a terrible second, it follows, *Hell followed with him*; and truly 'twere just, that Death and Hell should be inseparable. The Grave in the Old Testament is frequently called Hell, to signifie that sin has indeed joined the Grave and Hell together, and how righteous 'tis that one should always follow upon the other.

2. In sin we are to take notice of two things,

the

the *strength of it*, and the *dominion of it*; and those that are under both these, death comes with a sting to them; But whoever are redeemed and made free from sins strength and dominion, are under grace, and death is unstung before it comes to them.

1. We are to take notice of the *strength of sin*. Now the Apostle informs us, that *the strength of sin is the Law*, 1 *Cor.* 15.56. Therefore sin is so powerful to bind over to condemnation, because the transgression of a Law; and therefore to such dreadful and eternal vengeance, because the Law transgressed is the Law of so great a God. But *Believers are not under the Law, Christ has redeemed them from the curse of it*. Their guilt is all removed as far as the East is from the West, and that's far enough. *Psal.* 103.12, *As far as the east is from the west, so far hath he removed our transgressions from us*.

2. We are to take notice of *the dominion of sin*. Where sin is loved and preferred before God, where 'tis served with both hands earnestly,

neſtly, where proviſion is made for the fleſh, *to fulfil the lusts thereof*; we may conclude that ſin reigns and has dominion, and *ſins reigns unto death*, that is, joins firſt and ſecond death together; for death is oppoſed unto eternal life, which grace is ſaid to reign unto, *Rom.* 5. *ult. As ſin hath reigned unto death even ſo might grace reign through righteouſneſs unto eternal life, by Jeſus Chriſt our Lord.* The ſum is, that all ſin, though it does deſerve to be, yet is not the ſting of death; but ſin unpardoned, ſin reigning, (and truly 'tis unpardoned if 'tis reigning) is the ſting of death.

In the third place, I am to tell you how Believers come to be delivered from this ſting of death.

1. *The Son of God was made fleſh, he became a mortal man, that he might be capable of ſuffering for Believers.* As God, he could not ſuffer; and if he had been meerly man, his ſufferings would have been inſufficient. The Blood of Chriſt is the Blood of God, elſe it could never

wer have waſhed away ſins. The Righteouſneſs of Chriſt is the Righteouſneſs of him that is *Jehovah*, *Jer.* 23.6, elſe the imputation thereof would not avail for our remiſſion. Who can venture his Soul in Chriſts hand, and with ſatisfaction rely upon him, that eyes not his Godhead? And how may we be encouraged to believe on him, ſince he has taken our nature, and is become our Brother! *Heb.* 2.11, *He is not aſhamed to call them brethren.*

2. *Chriſt was made ſin, that he might deliver Believers from the ſting of death.* He had none of his own, but our ſins were imputed to him. *Iſa.* 53.6, *All we like ſheep have gone aſtray, we have turned every one to his own way, and the Lord hath made the iniquity of us all to meet on him.* And as there was an imputation of our ſins to Chriſt, ſo there is of his Righteouſneſs to us, 2 *Cor.* 5. *ult.* as Chriſt ſuffered for the ſake of our ſins, which were laid upon him; ſo for the ſake of his righteouſneſs, his obedience and ſufferings, our ſins are remitted. This is the *great truth* preached up in the Goſpel.

How

How can death be disarmed of its sting, or the conscience have any true peace, till the truth be believed and improved? Though *Papists* and never so many others oppose this truth, yet through grace we will hold it fast; *Though Angels from heaven should preach another doctrine, we would conclude a second Apostacy of Angels, and say they were accursed.*

3. *Christ became obedient unto death, that he might unsting death.* We shall presently be convinced that death was very terrible which Christ did undergo, if we consider with how many stings it came armed upon him. All the sins of all those that ever were or shall be saved, did as it were spit their poison at Christ together. If the first sin of the first *Adam* be so heavy that all the shoulders of his whole progeny bow under it, and cannot bear it; Oh what a load was all that guilt which lay upon the second *Adam*! Well, death thrust its sting into Christ the Head, and there left it, there lost it; it has not now a sting to hurt his Members.

What was Christs aim when he died? He

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aimed at the *satisfaction of divine Justice*; he designed to *justifie many*, and to *pacifie their consciences*, they receiving the atonement, *Rom.* 5. 9,11. He died *that he might destroy him that had the power of death*, that is, the Devil, *Heb.* 2.14. The Devil has great power to render death formidable, by his accusations, by his fiery darts, which he is liberal of upon the least permission. But Christ died to destroy him in this respect, to quench his darts, and stop his mouth. Further he design'd *the purging away of iniquity*, the cleansing of his Church. The dominion of sin is at present pull'd down, and at last the very being of it shall be abolished. By all this you may perceive how death is unstung by the death of Christ.

4. *Christ loosed the pains of death, for it was not possible he should be holden of it*, *Act.* 2.24. By his power he overcame death, as by his sufferings he had made sufficient satisfaction. Death could not have been unstung, if Christ had not risen. Sin and Satan and Death might have triumphed, if our Lord had been detained still a prisoner

ſoner in the grave; *our faith would have been vain, we ſhould have been yet in our ſins; thoſe that have fallen aſleep in Chriſt would all have periſhed,* 1 *Cor.*15.17,18. But Chriſt having taken his life again which he laid down, death hath no more dominion over him; it is a conquered enemy.

5. *Believers being by faith united to Chriſt, partake of the benefits which he has procured*; now remiſſion of ſin, and freedom from the bondage of corruption, which is freedom indeed, are to be reckoned among theſe benefits. All that are in Chriſt ſhare in his victories; in their head who is a common perſon and repreſentative of them all; they have already been Conquerors; and at length all their foes will be made their footſtools; *the laſt enemy that ſhall be deſtroyed is death*, but that ſhall certainly likewiſe be deſtroyed. The Apoſtle ſpeaks thus to the Saints, *All are yours, and ye are Chriſts,* 1 *Cor.* 3. *ult.* They that are intereſted in the Lord Jeſus, all things are theirs, *whether Paul, or Apollo, or Cephas, or the world, or life, or death;*

Death is *theirs*, *theirs* to ſerve them, *theirs* to profit them, *theirs* to be an outlet from ſin and ſorrow, and an inlet unto happineſs.

The Application now follows.

Uſe 1, of *Information* in theſe particulars:

1. Does death come to a Believer without a ſting? *Then it ceaſes to be ſo great an enemy.* 'Tis confeſſed, that death is a terrible enemy to the Ungodly; it ſtrips them naked of all their comforts, takes away their portion from them, deprives them of their good things; and not only ſo, but drags them to the judgment-ſeat, where being condemned they are delivered immediately to the tormentors, *Luk.* 16. 25, *Son remember thou in thy life time receivedſt thy good things, and likewiſe Lazarus evil things, but now he is comforted, and thou art tormented.* How great a kindneſs did death do to *Lazarus*, in ſending him from the rich mans gate to *Abrahams* boſom? Death does that in an inſtant for Believers, which all ordinances, providences, the greateſt induſtry, and ſtrongeſt cries could never effect; it makes them compleatly holy, and

ſends

ſends them to that reſt which remains to the people of God; *Paul, Apollo, Cephas*, are friends, but death a greater friend than any.

2. Does death come to a Believer without a ſting? *Then it ought not ſo much to be feared*; and it may truly be ſaid, that the Saints are more afraid than hurt by it. As in regeneration there is a change wrought in reference to other things; the world which before was idolized, being now contemned; ſin that before was loved, being now hated; ſo there ſhould be in reference unto death, this which before was feared ſhould be deſired, 2 *Cor.* 5. 2, *In this we groan earneſtly, deſiring to be clothed upon with our houſe which is from heaven.* Death is the leſs to be feared, for guilt which cauſes fear will not be any more contracted.

3. Does death come to a Believer without a ſting? *Behold the vaſt difference between the end of the Believer and the Unbeliever.* Indeed the breath goes away from both alike; their Bodies are carried to the ſame grave, which is ſtiled the *houſe of all the living*. But if you could

behold

behold where their Souls go, then you would perceive as vaſt a difference as there is between the higheſt Heaven and the loweſt Hell. The wicked man when he dies, leaves perhaps children roaring, wife wringing of her hands, relations weeping bitterly. Oh but what are theſe lamentations, compared with thoſe deſpairing agonies and ſorrows that he himſelf is full of in outer darkneſs! Even impious *Balaam* was ſo apprehenſive of the different end of the holy and unholy; that his wiſh was, *Let me dy the death of the righteous, and let my laſt end be like his, Numb.* 23.10.

4. Does death come to a Believer without a ſting? *Then departed Saints ſhould not be mourned for without hope.* *Ambroſe* ſays, *Non amittiſed præmitti videntur:* They are not loſt, but are ſent before to thoſe manſions, whither we muſt quickly follow, if we patiently continue in well-doing.

Uſe. 2. Of Conſolation to Believers; they muſt dye indeed *but they ſhall not feel the ſting of death.* The Lyon in the fable was not feared

feared when his Teeth and Claws were gone: Death ſhould not make us diſmayed, when its ſting is taken out. I ſhall propound theſe four grounds of comfort in death unto Believers.

1. *At death ſin is quite mortified.* The Law in the members is no longer in force, that which the Apoſtle calls the *body of ſin and death*, then dyes and ſhall never have a reſurrection. *Filia devorabit Matrem*, Death the daughter will devour Sin the mother. Saints then ſhall no longer cry out, *O wretched who ſhall deliver us*, Rom. 7. 4. Deliverance will be fully come. They ſhall no longer complain of evil preſent, when they would do good; their ignorance, their unbelief, their eſtrangement from God, and unſuitableneſs to him, will all then be removed. *Nazianzen* ſpeaks excellently to our preſent purpoſe; A Saint therefore is made to dye, that ſin might not be Καμὸν ἀθάνατον an immortal evil. [Orat. 32.]

2. At Death Believers *take wings and fly out of a troubleſome World*; the World ſhall no more

more enſnare them, croſs them, perſecute them. Oh happy exchange, to leave *Meſhech*, and the Tents of *Kedar*, and to go and dwell in the heavenly *Jeruſalem*! here they dwell among the ſons of *Belial*, they ſee and hear that which vexes their righteous ſouls from day to day; and in the very beſt, they know, they ſee ſomething that is offenſive: But they will go to other kind of company after death. Surely the ſpirits of juſt men made perfect, and an innumerable company of Angels, will be far ſweeter ſociety, than any in this world: *All tears will be wiped away from their eyes*, and every thing gone that may occaſion ſadneſs.

Non homo, ſed miſeria hominis Chriſtiani moritur.

3. At Death Believers are ſet out of Satans reach: He got into the firſt Paradiſe and tempted *Adam* who before was innocent, and prevailed by his temptation; but into Heaven he ſhall not enter. Concerning the Dragon and his Angels 'tis ſaid, *their place is not found any more in Heaven*, *Rev.* 12.8. He can ſhoot his darts any-where here in this World; even in the

he Sanctuary, even at the Lords table, he will e pestering the Saints with his injections and licitations; but Heaven is too sacred a place or that wicked one to have admission: 'Tis s impossible for the Devil to reach any with his darts that are in glory, as it is for us with an arrow to hit the Sun in the firmament.

4. At Death *Believers receive a Crown of Life.* Rev. 3. 10, *Be thou faithful unto death, and I will give thee a crown of Life.* They shall see God face to face, and that sight will transform them into his likeness: they shall live with God for ever, and that life must needs be holy; that life must needs be joyful. *Psal.* 16. *ult. In thy presence is fulness of joy; at thy right hand are pleasures for evermore.* *Cyprian* that he might make death comfortable, sayes *Ad immortalitatem morte transgredimur*, by death we pass to immortality, *nec potest vita æterna succedere, nisi hinc contigerit exire:* Neither can we, till out of this life, enter upon that life that is eternal: then he goes on, Who would not haste unto that which is so much better of the two? *Ser. 4. De mortalit. p. 217.*

Use 3. Of Exhortation, in two Words.

1. *Let it be your great care that the sting of death may be taken out:* Sin will not always be made light of; perhaps when death is really within view, Conscience that was stupid before may be horribly affrighted, when the strength fails, and Physicians are discouraged by fatal Symptoms, when tis whispered in the Room there's no hope of recovery; when Friends stand by and weep because they look upon you as good as gone; Oh then though never so senseless and seared before, *fear may come upon you as desolation, and destruction as a whirlwind, distress and anguish may take hold of you,* Prov. 1. 27.

Or suppose you die hardned, immediately after death the sting of it will be felt, and the unexpected smart and torment will be the more tormenting. Oh how did the rich Glutton yell and roar, when he felt himself tormented in the flames that before had lived in ease and pleasure! It concerns you therefore highly, to have Death unstung; and that it may

may be unstung follow these Directions.

1. *Let your hearts be pricked for sin at present, Act.* 2. 37. Be afflicted, and mourn, and weep because you have sinned against God, against your own Souls. Smite upon your thighs and say, What have I done? blame your ignorance and madness in offending, *Psal.* 73. 21, 22. *Thus my heart was grieved, I was pricked in my reins, so foolish was I and ignorant, I was as a beast before thee.* Thus to be troubled is the way to peace.

2. *Believe that help indeed lies in the Lord Jesus,* and that he is able to save you from the sting of death. Believe, that he was *delivered for our offences, and that he rose again for our justification, Rom.* 4. *ult.* and that his life which he gave is sufficient to be a ransom for many.

3. *Stick at no terms that you may partake of Christ Jesus.* Be not offended at any thing; quarrel not at the cross; be willing to deny your selves; submit unto the strictest commands; let no iniquity have dominion over you; consent that Christ should save you in

his own way, and from sin it self as well as wrath: And if thus Christ be accepted, he will prevent death's stinging you. He has the Keys of Hell and of Death, *Rev.* 1.18, *I am he that liveth and was dead, and behold I am alive for evermore, Amen, and have the keys of hell and of death.* He has power over both; and though *he lets you fall into the grave, he will keep hell lockt against you.*

2. The other word of Exhortation is this, *Labour after assurance that death's sting is really taken out.* And you may be assured of this by two things, if you are dead to sin, if Christ be your life.

1. *If you are dead to sin.* If the gain and pleasure of sin does not now take with you; and you are deaf unto Arguments that heretofore were prevalent to perswade you to evil. If you *have crucified the flesh with the affections and lusts*, you may conclude you are Christs, *Gal.* 5.24. and then Death will not be the forerunner of Condemnation. When Christ was Crucified they lookt upon him as a deceiver,

ceiver, and they slew him. Then our lusts may be said to be crucified, when we look upon them as deceitful, and so indeed they are; and we cry out earnestly to have them killed, and are glad when they are slain.

2. *If Christ be your life.* If you live by faith upon him, and derive life more and more abundantly from him; If you live to him, and not henceforth unto your selves, 2 *Cor.* 5. 15. then death will be no death to you. Hark to the Apostle, *Phil.* 1. 21. *To live to me is Christ, and to die is gain.* Thus of the first Doctrine, *Death comes to a Believer without a sting.*

Doct. 2. The second Doctrine is this, *The Believer may triumph over Death.* Thus does the Apostle in the Text, he dares Death to do its worst, he was assured of victory over it. The Reasons of the Doctrine are these.

1. Believers may triumph over Death, *for Christ is risen*; the Captain of their Salvation has encountred this enemy and overcame him, and they have a share and interest in his Conquest. Methinks these words seem to be spo-

ken

ken with joy and an exulting spirit, *Luk.* 24. 34. *The Lord is risen indeed.* Though he came not down from the Cross, yet he came out of the grave. We see that Death is not an invincible enemy, Christ has been too hard for it.

2. Believers may triumph over Death, *for their Resurrection is certain*; there is so strong a connexion between Christs Resurrection and ours, that the Apostle sticks not to say, *If there be no Resurrection of the dead then is not Christ risen*, 1 Cor. 15. 13. The time will certainly come *when all that are in the grave shall hear Christs voice, and shall come forth; they that have done good to the resurrection of life; as they that have done evil to the resurrection of damnation*, Joh. 5. 28, 29. The Grave shall at last become sick of Believers bodies, and cast them out; and being then made Spiritual bodies, Death shall no more have dominion over them.

3. Believers may triumph over Death; *for Christ died not only that he might deliver from the sting of death, but also from that bondage which the fear of death causes*, Heb. 2. 15; *And deliver them who through the fear of death were all their lifetime subject to bondage.* Our Lord consults the peace and joy, as well as safety of his followers; and saves them not only from the evils feared, but from the fear of evil; for fear has much torment in it.

4. Believers may triumph over Death; *for death is exceeding gainful*; they are not losers even in reference to their bodies. The Corn gains by being sown in the ground, and whereas 'twas but a single grain, rises again sixty, or an hundred fold; so the bodies of Believers shall gain by the Grave, they shall rise glorious. *Chrysostom* illustrates this by the similitude of a Founder, who breaks a more vile vessel all to pieces, that melting it he may cast it into a vessel of honour.

5. Believers may triumph over Death; *for this is the last enemy*; and if they pass the pikes well here, and are not hurt by this, their warfare is accomplished, and no other enemies shall meddle with them any more for ever.

Use 1.

Use 1. *To the ungodly and hypocritical.* All you that allow your selves in sin, whether more openly or under a profession of Godliness; you have no reason to triumph but to tremble at the thoughts of Death. Consider,

1. When you die, *the day of Grace will end*, not another accepted time, nor day of Salvation is to be expected; you will no more be intreated to be reconciled, nor called upon to turn and live.

2. When you die *your joys will die. The triumphing of the wicked is short, and the joy of the hypocrite but for a moment*, Job 20. 5. That man that said, *Soul take thine ease, eat, drink, and be merry, thou hast goods laid up for many years*; when upon the sudden even that night, his Soul was required, Oh what became of his carnal mirth and jollity!

3. When you die *your hopes will die*; the hope of the unjust and of the hypocrite shall perish. *Their hope shall be cut off, and their trust shall be a spiders web*, Job 8.13,14. 'Tis reckoned among some of the notable Sayings of *Aristotle*, that being asked what Hope was, he answered, ἐνύπνιον ἐγρηγορότος, *the dream of one that is awake*. All the hopes of those that are not really new Creatures, concerning the Love of God, and Life and Salvation, are but dreams; and when they awake in Hell they will find they are meer dreams. Thus *the hungry man dreameth and behold he eateth, but he awaketh and his soul is empty; the thirsty man dreameth and behold he drinketh, but he awaketh and behold he is faint*, Isa. 29.8.

Diog. Laer. in vita Aristot.

4. When you that are ungodly die, *your sorrows will be extream, but they shall never die.* Our Lord says thrice together, *That in hell the worm dies not, the fire is not quenched*, Mark 9.44,46,48.

Use 2. To the weak and doubting Saints, *Labour to have your Spiritual State cleared*; 'Tis a wild thing to suffer matters that concern Eternity hang at uncertainties. Oh watch more against every sin; for this feeds your doubts and fears: look unto Jesus and understand his Righteousness; grow in Grace that Grace may be more evident: Try your selves, and beseech

ſeech the Lord to ſearch you, and diſcover ſincerity to you; And when once you know that God is yours and you his; then you will be above the fear of Death.

Uſe 3. To thoſe few that upon good grounds are not afraid of dying.

1. *Be thankful for victory. Thanks be unto God who giveth us the victory through our Lord Jeſus Chriſt,* 1 Cor. 15. 57.

2. *Be ſtedfaſt and unmoveable always abounding in the work of the Lord, foraſmuch as ye know that your labour is not in vain in the Lord,* 1 Cor. 15. 58.

Thus have I finiſhed both the Doctrines, and both are verified in this eminent ſervant of Chriſt, who is now to be interred. Death came without a ſting to him, which is the common happineſs of all the Saints; he triumphed over death, and that is peculiar.

What I have to ſay concerning my dear deceaſed Brother, I ſhall ſpeak in this order. I ſhall tell you wherein the Lord made him to excel in his life-time. And what his Carriage was at his Departure.

For the firſt there are theſe following Particulars very remarkable.

1. *Great was the ſweetneſs of his Natural temper and diſpoſition.* And this excellency of Nature was very much hightned and ennobled by the grace of God. He was far from moroſeneſs and bitterneſs of ſpirit. Candor was to be diſcerned in his very Countenance; and by converſing with him 'twas much more apparent. And in his kindneſs, and affability, and proneneſs to oblige, he had a deſign of good upon Souls, for he knew he could not more oblige any than to endeavour their Eternal welfare.

2. *He made it his buſineſs to be Religious*; he practiſed himſelf what he preached to others, and was a follower of Chriſt as he exhorted others to follow him; his works were good as well as his words, and Oh how oft and ſeriouſly did he lift up his Soul to God, deſiring nothing more than to be a man and Paſtour after the heart of the Lord!

3. *He*

3. *He was a serious mourner for the decays of Godliness in this back sliding age.* How would he mention the old Puritan strictness and circumspection, and bewail the excesses and licentiousness of professors!

4. *His heart was inflamed with love to Christ.* And though his affections were so strong and vehement, yet they were still aspiring higher. His expressions sometimes shewed unusual raptures and extasies of love. He would beg, that *he might equal Paul or John, nay the very Seraphims in loving*, that *he might be sick and dye of love.* Blessed Soul! *thou hast now thy fill, thou lovest thy Lord now, and enjoyest this love to the uttermost of thy capacity!*

5. *His bowels of compassion yearned towards immortal souls.* He knew the worth of his own and the souls of others, and as he was acquainted with the value of souls, so he was sensible of their danger. How earnestly would he warn them to flee from future wrath? How eagerly and sweetly would he woo them to give their consents to be espoused to *Christ*? How admirably would he expostulate with them concerning their egregious folly in refusing? He pitied the souls of all, old, young; nay he was deeply concerned for little Children, witness those books which he styles *tokens* for them.

6. *He laboured abundantly spending himself in his Masters work.* If he had wrought less he might in probability have lived longer: but he chose rather like the Candle to consume that he might give light to others. He preached, he visited, he catechized, he was instant in season, out of season; and truly the Lord honoured him exceedingly in making him instrumental to convert the prophane, to strengthen the weak in Grace; to speak comfortably and healing words to the distressed and wounded in their Spirits.

7. *He was a man mighty in prayer*, there was an elegant fluency in his Expression both when he prayed and preached, but oh the Spiritual and Heavenly matter was most to be admired! *Augustine* tells us of a certain person who prayed as if he would *expirare oraudo*, breath out his very soul and life in prayer,

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prayer, and adds, *quas tuorum preces si non has exaudis?* What Supplications will be prevalent if not such as these? This may be applied to my Brother *Janeway*. He was a mighty wrestler with God, and would not be put off without a blessing.

8. *He was much for Unity and Love*; though according as it was foretold, Love is grown so cold in most, 'twas warm in him; he followed peace as well as holiness, and was of a most yielding Spirit, ready as far as he might to comply with any rather than a breach should be, or be continued.

9 He abounded in works of Charity; having seriously ponder'd that saying of our Lord, 'Tis more blessed to give than to receive. As he was liberal in importing the treasure of the Gospel, so of his own substance which God had given him. 'Twas his constant course whatever he received to give two shillings in the pound that is the tenth unto good uses. He endeavoured to perswade others to be Charitable, the Widows and the Fatherless had a great interest in his Compassions, and may well bewail his departure, by whom now they can be no more relieved.

10. Which crowned all his other excellencies, *he was exceeding humble*; he was much in praising and admiring and adoring God, and had very low thoughts of himself; and in honour preferred others before himself. He would say he was the least of Ministers, less than the least of all Saints.

In these particulars you have something of his Character, but the half has not been told you; yet enough has been said to make you sensible how heavy the stroke was which took him away. The loss of him is not only his Relations loss, but *Redriffs* loss, *Londons* loss, *Englands* loss, the Churches loss; for he was of such a publick Spirit that all are like to miss him.

In the next place I am to speak of his carriage at his death.

He had a great Conflict with Satan somewhile before his leaving the world; and truly I do not wonder that the Devil should buffet him, who had with such vigour and success endeavoured to overthrow his Kingdom. To prepare him for the encounter, the Lord at first did shine upon his soul, and gave him some assurance that Heaven was his Inheritance: But

afterwards

afterwards there interven'd a Cloud, and Satan's Chain was lengthned; that Lion roared upon him, and endeavoured to disturb his peace. The great thing he blamed himself for, was *his aptness to slubber over private duties, since he was so much engaged in publick work.* The Accuser of the Brethren was very fierce in his accusations, and so far prevailed, that Mr. *Janeway* cryed out, *I am at infinite uncertainties as to my future state. I thought I had been sincere, but Satan tells me I have been an hypocrite:* And then added, *Whatever you do, do not dally in Religion: 'tis only godliness in the power of it, that can strengthen against the fear of death.* Satan would not yet give over, but having begun to batter his faith, gives a fresh assault; then with a mournful voice he cryed out, *Eternity! Eternity! Eternity! Infinite! Infinite! Infinite! Everlasting! Everlasting! Everlasting!* A Relation that stood by, added, *An Eternity of Glory.* To which he replied, *Of Horrour! of Horrour! unspeakable Horrour!*

Let Ministers take especial notice of it.

This was his Conflict, and truly 'twas a sore one. But after this blackest darkness, followed the break of day; Satan prevailed so far, that he might be the more remarkably foiled: for the God of Peace *did tread the evil one under his feet.* The Comforter, even the Spirit of Truth, did visit him, and bore witness with his spirit, that he was a Child of God, and helped him to discern and look back upon the uprightness of his heart with satisfaction.

Not long before he died, he blessed God for the assurance of his love, and said, *He could now as easily dye as shut his eyes;* and added, *Here am I longing to be silent in the dust, and enjoying Christ in glory. I long to be in the arms of Jesus. 'Tis not worth the while to weep for me.* Then remembring how busie the Devil had been about him, he was exceeding thankful to God for his goodness in rebuking him.

Afterwards he brake forth, saying, though so weak, with a loud voice, *Amen Hallelujah! Hallelujah! Hallelujah!* and desired others to joyn with him; which they not presently doing, he added, *James Janeway is the only Singer.*

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He was quickly ſeized upon with another rapture of joy, and thus expreſſed it, *Millions of praiſes to the moſt High Jehovah! Heaven and Earth praiſe him, ye Mountains and Hills praiſe him, all his Hoſte praiſe him, all ye Saints bleſs him, who hath viſited us in our low eſtate, and redeemed us unto himſelf. All muſt be aſcribed to Free grace from the beginning to the end.*

Then he begged of God, That he *would bleſs his people, and take away animoſities and names of diviſion from among them.* And theſe were the laſt words which he was heard to ſpeak diſtinctly.

Thus triumphantly he went to Glory! thus an abundant entrance was adminiſtred to him into the Everlaſting Kingdom. But if his joy and praiſes were ſuch before he was got quite thither, when he was actually come within Heavens Gate, and firſt ſaw the Lord face to face; Oh who can conceive his joy and wonder!

To draw to a Concluſion: His Spirit is now where Chriſt is, and is made perfect; he is joyning with the Church of the firſt born in the Heavenly Jeruſalem, in that Song, *Worthy is the Lamb that was ſlain to receive power and honour, and glory, and bleſſing, for thou haſt redeemed us unto God by thy blood out of every tongue, and kindred, and people, and nation!* His Body is now to make its bed in the duſt, and upon his Grave ſuch a kind of Epitaph may be inſcribed.

Siſte Viator,

Paſſenger ſtay and underſtand.

Here lies a faithful Shepherd, unto whom the Flock
was dearer than his own Life.
He excelled in Wiſdom, for he was wiſe to
win Souls.
He lived not long, but lived well, and did much in a little time.
His end was Peace.
And though Satan did his worſt, he foil'd him; and
died Triumphing.
O Death where is thy ſting? O Grave where is thy victory?

FINIS.

I Have perused this Sermon intituled Deaths advantage, and finding it to be found and judicious, pious and profitable, I Licence it to be Printed and published.

JOHN DOWNAME.